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The PULPIT

A Periodical of Contemporary Preaching

MARCH 1947

Lenten Number

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The sermons in this issue have been contributed by leaders of the Evangelical United Brethren Church

Sermon Illustrations

Contributed by Readers of **THE PULPIT**

'He Reigns'

Ten years ago, in a sermon preached in St. Paul's Cathedral in London, William Temple, Archbishop of York, said: "While we deliberate, He reigns. While we decide wisely, He reigns. While we decide foolishly, He reigns. While we serve Him humbly, He reigns. When we serve Him self-assertively, He reigns. When we rebel and seek to withhold our service, He reigns." —*Don E. Smucker, Princeton Theological Seminary.*

'I Must'

On Dec. 20, 1943, eleven Christian missionaries were murdered by the Japanese on the island of Panay in the Philippines. Word came to this country two years later. Two of the missionaries who were killed were Rev. and Mrs. James Covell, who had been serving in Japan and had gone to the Philippines when the war broke. In Granville, Ohio, where she was a student at Denison University, Alice Covell, daughter of the slain missionaries, was heart-broken when she received the terrible news. As she thought of her loss, in God's presence, a great conviction came to her. It was a call to service in Christ's name. She listened and then, through her tears, she said, "I must." She decided then and there to take up the work which her father and mother had been forced to lay down, and to go to Japan as a missionary for Christ.—*Julius Fischbach, First Baptist Church, Lansing, Mich.*

What Christ Means

The much loved William Adams Brown, a great teacher of the things of God, was invited by one of his former students to preach on the subject, "What Jesus Means to Me." The instructions were that the sermon was to be approached with a theological emphasis because on the Sunday before a layman was to speak on what Jesus meant to him as a man. Dr. Brown was to put all he had gained from a lifetime of study, contemplation, teaching and preaching about Christ into thirty minutes! The request seemed absurd. But Dr. Brown did not need a half-hour to tell what Jesus meant to him. He reported: "The surprising fact was this: that I did not need thirty minutes to give my answer. What my theology had taught me about Jesus was in substance this, and only this: that it was reasonable for me to find in Jesus what simple Christians in all ages have found in him—the picture of the kind of man I know I ought to be, the mirror in which I see most clearly reflected what God is like and what he is doing, and my leader in the effort to realize here on earth a way of life for all men that shall be at once just and free."

If someone were to ask us concerning the Christ of our faith, how would we answer?—*E. Ezra Ellis, Methodist Church, North Glendale, Calif.*

This Is Stewardship

A story from the Eastern theater of the war told how a group of American soldiers accompanied a shipment of heavy machinery from Okinawa to Burma, and all the boys took along a ten-dollar bill, knowing that with the fabulous money exchange rate they could buy silk kimonas and other valuable things while passing through China. So pathetic were the sights along the Chinese streets, however, that the boys pooled their money, totaling $680, and turned it in to buy food for the hungry people. Returning to their base, they were surprised to find a citation awaiting them. It spoke of their generous donation to the food fund and announced to them that with their money 30,000 persons were fed for one week.—*E. Ezra Ellis, Methodist Church, North Glendale, Calif.*

'Where Is He Now?'

In Ibsen's great play "The Emperor Julian," Julian, you may recall, was the apostate Roman emperor who ruled for two years from 361 to 363 A.D. He attempted to re-establish the ancient mythological gods of Greece and Rome and he severely persecuted the Christians. However, he was not successful in his efforts to dethrone the Galilean in the minds and hearts of the growing Christian community. Instead, Julian met at every step the baffling power of Jesus. In the play, Ibsen shows Julian coming to the point where he is compelled to say: "And what does the conqueror win? Is it worth while to conquer? What has the Macedonian Alexander, what has Julius Caesar won? Greeks and Romans talk of their renown with cold admiration—while the other, the Galilean, the carpenter's son, sits throned as the king of love in the warm, believing hearts of men. Where is he now? Has he been at w elsewhere since that happened Golgotha?"

Then Julian recounts a dream wh he had just had. He dreamed, he sa that he had subdued the whole wo and ordained that even the memory the Galilean should be rooted o and it was done. Then in his drea he said, he soared aloft to anot world only to discover there a slo moving procession with Christ in midst bearing his cross to Golgoth Then Ibsen's Julian says: "Where he now? . . . What if he goes on a on, and suffers, and dies, and conque again and again, from world world?"

In another place Ibsen has apostate emperor say: "He who is rule over the minds, over the wills men. It is in this that your Jesus Nazareth bars my way and conte my power." —*Frederick A. Robi First Presbyterian Church, Bay Ci Mich.*

One In Christ

After the Japanese had attack Shanghai and demolished a large p of the city, Kagawa, the great J anese Christian, went to Shanghai meet the leaders of the Chin churches and ask their pardon what his nation had done. He met t pastor of a Chinese church which h been bombed, and, amid the ruins the building, the two men, the J anese Christian and the Chinese p tor, knelt and with their arms ab each other's shoulders prayed togeth —the Chinese for Japan and the J anese for China. Only Christians co have done that! Their brotherhood Christ transcended their national ti —*Henry W. Munger, former Bapt missionary, Orlando, Fla.*

How to Know God

In that great novel, *War and Pea* by Tolstoi, there is a memorable co versation between the old Freemas and Pierre when the nobleman s that he did not believe in God. Ba came the reply: "You do not kn him, sir, and that is why you are happy. Of whom were you speakin Whom didst thou deny? Who invent him if he were not? How came the within thee the conception that the is such an incomprehensible Being? Yes, God exists, but to know him hard. It is not attained by reason, b by life."—*Russell H. Bishop, Fi Baptist Church, Erie, Pa.*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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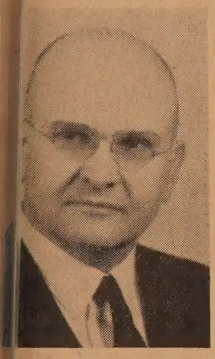
The Inescapable Cross

By WALTER N. ROBERTS

... thou be the Son of God, come down from the ... He saved others; himself he cannot save. Matthew 27:40, 42.

A PERSON cannot preach on the cross without feeling his utter unworthiness and tragic inability to fathom its deep significance. And yet, every year as we enter into the Lenten season we feel constrained to try the subject again.



The Jewish populace and their religious leaders expressed in taunting and scornful words what many of us would like to ask: Why must the Son of God die on a cross? Could this God-man have saved himself from the cross? Was the cross necessary? Is there something in the moral structure of the universe that makes it inescapable?

These questions are not only contemporary. They have been asked from the days of the early church. St. Paul expressed the attitude of Jew and Greek toward the cross when he said, "we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness."

One of the major problems in Christian theology from the days of Paul to our own time has been this question of the meaning of the cross. It seems to be contrary to all the customary ways of thought—utterly unreasonable and foolish!

On the other hand, when once the Christian gets a glimpse into the meaning of the cross he sees how utterly inescapable it is, and like Paul he sees in it a demonstration of the wisdom and power of God.

I

The Cross was necessary to break the power of sin.

As one reads the twenty-seventh chapter of Matthew and observes the growing mobilization of the forces of evil. It was a motley crowd that included some of the best people of the times, which were at their worst. There were innocent bystanders like Simon of Cyrene and that Roman centurion who said, "Truly this was the Son of God." On the other hand there were those of the Jewish populace and the ecclesiastical authorities who indulged in the bitterest taunts and cruelest words inconceivable. They had heard the accusations against Jesus before the Sanhedrin. Now that he is hanging there on the cross, they sink to their lowest and hurl these insults into his helpless, bleeding face: "If thou be the Son of God, come down from the cross. . . . He saved others; himself he cannot save." These words must have been far more painful to Jesus than the nails in his hands and feet.

In that thoughtful little book entitled *The Meaning of the Cross,* Henry Sloane Coffin calls attention to the people who had a share in crucifying Jesus. There were, first and foremost, the religious leaders, the Pharisees. Another group were the Sadducees, who inherited a lucrative commercial privilege by controlling the Temple area. Pilate, the representative of the imperialistic government, had his share. There was also Herod Antipas, a man of the gay world. Judas, a disillusioned idealist, played his criminal part. The crowd was there. Quite naturally a guard of soldiers was at hand. The public was also involved.

After this survey of the factors that had a part in bringing Christ to the cross, Dr. Coffin makes the comment: "This was the world which executed the Life subsequent generations until this hour revere as the best earth has seen. And plainly it is the world in which we still live. All these forces are present and active in our society—religious intolerance, commercial privilege, political expediency, pleasure—loving irresponsibility, unfaithfulness, the mob spirit, militarism, public apathy."

These are the forces, in every age, that have sought to kill God and nail his Son on a tree. Wickedness is a powerful, dynamic force. Sin has a death-grapple hold upon man. These people were not the most wicked people who ever lived. They were some of the most respected people. Yet, in people of this type, sin may even dare to challenge God. Whoever raises a determined voice against such forces will hear the echo, "Away with such a fellow from the earth!" It is a sobering fact that the sin of good people may do such deadly things.

In all history, whenever men have thrown their whole lives against such forces of sin and wickedness, there has been a cross and crucifixion. Yes, even yet, whenever men do that they will sooner or later find their Golgotha. Sin is still determined.

It took a Christ and a cross to break the power of sin. Somehow the situation has been changed. Sin is still determined and powerful, but there was One whom it did not conquer. In his victory the power and dominion of sin were broken. He alone could do it, but it led him inevitably to the cross.

> There was no other good enough
> To pay the price of sin;
> He only could unlock the gate
> Of heaven and let us in.

We do not like to think of evil as having such power, but there is no other way to account for the world's

supreme tragedy. It took the Son of God on a cross to break the power of sin.

II

The Cross was inescapable even for the Son of God.

It was unbelievable to the Jewish mob that the Son of God, the Messiah, should suffer and die. They did not believe he was the Son of God. That is why they taunted him as they did: "If thou be the Son of God, come down from the cross." Those Jewish leaders, chief priests, scribes and elders, who had heard the accusations made against Jesus in the Sanhedrin took up one of the supposed claims. While they did not believe that he had saved people, they knew that others thought he had. It was so utterly inconceivable to them that one who had the power to save others would not first of all save himself. Hence their jest: "He saved others; himself he cannot save." You can almost hear them chuckle among themselves at this remark. How ridiculous in their eyes he seemed to be!

These jesting ecclesiastical leaders, all unbeknown to themselves, had spoken a profound truth. "He saved others; himself he cannot save"—because it was not the best and noblest thing for him to do. If he had tried to save himself he would have defeated the high and holy thing he was determined to do. He wanted to live, but in the choice between life with compromise and death with loyalty, he chose to be loyal to his Father, even though it meant the shameful cross.

Our religious fancy prompts us to imagine how much better it would have been if Jesus had lived to a ripe old age; if he could have trained thousands of apostles instead of twelve and sent them out to all parts of the world; if he had continued his ministry of healing, of teaching and preaching, and had thereby blessed untold numbers. We would like to picture what he could have done if he had followed *our plan*.

Some would even venture still further in religious imagination. Why did he go to Jerusalem at all? Why didn't he withdraw to a quiet place and continue his life work where he would not have to encounter the opposition of the religious leaders at the nation's capital? Surprisingly, we are not the first to conceive such a plan. Peter suggested it. No doubt Judas had some such plan in mind, and likewise the other disciples. But Jesus was determined to go to Jerusalem. Any suggestion of a contrary course was, as far as he was concerned, the tempting of the devil. Notice how sharp was his reply to Peter's suggestion that he should not taste death: "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of man."

Jesus went to Jerusalem perfectly aware of the issues and dangers ahead. He was confident that it was his Father's will that he go. For him to pursue any other course would be utter disloyalty to God. He followed his convictions. He went to Jerusalem. It was a showdown between Jesus with all that he was and taught as over against the Jewish leaders and their ecclesiastical system. If the struggle in Jerusalem ended in death for him, as he foretold it would, he was confident that his death would not defeat his cause. He was sure that a coward's attitude was unthinkable and intolerable. the cross was inevitable and inescapable he was re for it.

When he arrived in Jerusalem he was more persua than ever that he was doing the Father's will. W this conviction was another just as sure—namely, s death lay ahead. He did not go to Jerusalem to Jerusalem might repent. He went to deliver God's m sage, regardless of the outcome for himself. But bef long there was little doubt what the results would be

As one looks back over the stirring days of that f Lenten period and views the life and work of Je in its long perspective, he is led to the conclusion well stated by the late W. E. Orchard: "The p ciples he adopted for his life led inevitably to his de and his death revealed and summed up the purpos his life."

We have seen that the cross was necessary to br the power of sin and that it was inescapable even the Son of God. But we must not fail to apprehend personal implications for ourselves.

III

The Cross is essential to our salvation.

We have heard this so much that it has become t

H. R. Macintosh said: "The great reason why fail to understand Calvary is not merely that we not profound enough, it is that we are not good enou It is because we are such strangers to sacrifice God's sacrifice leaves us bewildered." It is a sober that we cannot understand the meaning of the c until we experience it in our own living. Is it poss that we cannot begin to grasp what Christ has d for us until we in a Christlike spirit "take up his cro and follow him? That seems to be precisely what gospel implies.

What Christ has done "once and for all" for all m must be reenacted in each human life, if one is to h life and have it abundantly. To believe on Christ accept him as one's personal Savior, is to die to self live for God. To live the Christian life means that must "seek first the Kingdom of God." There is possibility of becoming a Christian without this cr fixion of the self. The cross is essential to our pers salvation. The Christian gospel has stressed this fac many different ways. When Peter preached on the of Pentecost, he said: "Repent, and be baptized e one of you in the name of Jesus Christ for the re sion of sins, and ye shall receive the gift of the H Spirit." They repented, were baptized and they ceived the gift of the Spirit. When the Philippian j asked, "What must I do to be saved?" Paul answe "Believe on the Lord Jesus Christ, and thou shal saved."

Central in apostolic preaching was the doctrine Christ died for our sins. Along with that is the condi that we must believe and accept to be saved.

The church has held the cross in a central posi in its theology from apostolic times to the present We are not saved until we have lost our lives in Ch through an act of complete self-giving.

Not only is the cross essential to our salvation,

ious way of life is of the very essence of Chris-
ng. Every life has a cross and must be lived
ly.
asier to talk about the cross and sing about it
k of it in semi-magical terms than it is to live
der of the labor movement, who knew what it
bear a cross for that cause, declared: "Years
cognized my kinship with all human beings, and
ip my mind that I was not one whit better than
nest of the earth. I said then, and I say now,
le there is a lower class I am of it, while there
minal class I am of it, while there is a soul in
am not free." We may not agree with his
philosophy but one can be sure that this vicari-
it has a remarkable similarity to the highest and
he Christian life.
ie of his books E. Stanley Jones illustrates the
sness of our own physical bodies in these words:
n infection come upon the arm—does Nature
here is nothing can be done—once infected al-
fected'? On the contrary, the healing, forgiving,
processes set in at once. I say 'atoning,' and I
t, for the white corpuscles rush with reckless
and die by the millions, that the infection may
lled and the rest of the body saved. The pus
mes off is the corpses of the white corpuscles
have sacrificed their lives for us. So the Atone-
as not merely on a Hill two thousand years ago
in your very blood—therefore inescapable."
only as we enter into the vicarious way of life
ke upon ourselves Christ's sufferings that we
o apprehend the meaning of the cross. Someone
d: "Our great task in reference to Jesus is to
tand him. We understand him insofar as we are
id willing to share his experience so that we see
within his own desires and purposes." Perhaps
what it means "to know Jesus."
Cross is essential to our salvation. It was
able even for Christ. It was necessary to break
wer of sin. In the deepest sense one must conclude
ose who taunted Christ on the cross were utterly
. He *did* save himself by giving himself com-
to God. It is the only way in the world that
, or you or I, can be saved; "For whosoever
save his life shall lose it: and whosoever shall
is life for my sake shall find it."
American church leader was in Japan several
ago at Easter time. He preached a sermon on
fferings of Christ and the love of Christ. After
rvice a Japanese woman came to him and said:
live is to suffer. To live supremely is to suffer
nely. There must be someone in the world who
supremely because he suffers supremely." That
one is a loving God who revealed his love on a

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

ay our hearts respond to his love!
Love so amazing, so divine,
Demands my soul, my life, my all.

A Three-Dimensional View of the Cross

By RAYMOND W. ALBRIGHT

For, as the Jews demand a sign and the Greeks look for wisdom, we proclaim Christ crucified, to the Jews, indeed, a stumbling-block, and to the Greeks foolishness; but to those who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. I Corinthians 1:22-24. (Nathaniel Scarlett translation, 1798)

THE CROSS has come to be universally recognized as the symbol of Christianity. Yet this commonly accepted symbol has no commonly accepted meaning. No less than seventy-five generations have been making and wearing the sign of the cross, yet in our generation many Christians seem as much perplexed by its significance as the Jews and the Greeks about whom Paul wrote to the Corinthians. For many moderns the cross means everything and anything from a fetish to be used as a sign or charm to gain an unearned end to a morbid theological interpretation of the mission of Jesus upon the earth. Not the least of the causes of confused thinking about the cross may be the limited and inadequate perspective from which we are accustomed to view it.

I

What has the cross meant to those who have seriously sought to understand its significance? In that very clear translation of the words of the text made a century and a half ago by Nathaniel Scarlett, verse 22 is translated as a clause denoting cause and shows the reason why the cross was so grossly misunderstood by the Jews and Greeks, being a stumbling block to the one and foolishness to the other.

The Jews were seeking a sign. Through their long history these people had come to look for God in miracles and divine intervention in the normal course of events. Although the multitudes heard Jesus gladly they were easily dissuaded by leaders who could not imagine the Messiah coming in any fashion that would upset their traditions.

Furthermore, the death of Jesus on the cross must have been quite convincing to the Jews who found in their law (Deut. 21:23) a curse upon him who is hanged. One of the signs sought by the Jews was a splendor that was to be becoming of a Messiah. Needless to say, their human nature had also led their prophets to foretell the days of prosperity which would accompany the coming of the promised one. The land would be so fruitful, says one version, that grapes would grow ten thousand to every cluster and each

grape so large that it would yield a cor (approximately 60-70 gallons) of wine. It is not too difficult to see that with a perspective based on such anticipation the cross and the intense struggle leading to it were indeed a stumbling block to the Jews.

The temper of mind of the Greeks was more contemplative and sought for an intellectual validation for a belief in God or the acceptance of Jesus as the Christ. Their sincerity need not be questioned for with the limited tools, which the human mind is able to create, they had gone very far. You will remember that they had erected an altar to the unknown God, one so great that they could not know him. Their philosophers had devised a phrase, *"logos,"* which they used when in their search for basic realities they came beyond their depth and were face to face with mysteries which the mind was unable to probe. Be it ever said to the credit of St. Paul that he certainly kept his promise made to the Corinthians that he would preach Christ crucified to these people. And best of all, he did it in the language they could understand: "The unknown God whom ye ignorantly worship, him declare I unto you."

Even with the excellent interpretation of Christianity and the cross by Paul and the earliest missionaries, one may readily see that the Greeks would count as foolishness any demands for faith which exceeded the bounds of reason which they had set for themselves as the final norm for measuring all truth. Little did they realize the terrible limitations of this criterion which was made by man and which failed him even in his attempt to understand himself. Is it any wonder that keen minds, among the Greeks or among us, who demand that all truth for acceptance must fit the frames of logic or be derived as a syllogism from premises, have been doomed to utter despair because the very instrument of logical reasoning on which they stake their hopes is far too limited to probe the ultimate mysteries of God and so to understand the cross.

The Middle Ages produced brilliant minds who worked over the old materials relating to the old problem of the mystery of the cross. Their conclusions while quite logically derived again stopped far short of being a satisfactory answer, although they had the merit of being a contemporary interpretation in terms of the life and thought of their ages.

These theories of the cross included such as that of Gregory of Nyssa for whom the cross was the payment of a debt to the devil, which payment however was withdrawn in the resurrection, thus leaving the devil tricked as he deserved. For Anselm the cross meant that Jesus had come to be generically one with all mankind and did for man in the crucifixion what man would never have been able to do for himself in order to be saved. Abelard saw in Christ's death on the cross the supreme demonstration of God's love for men. Aquinas, in trying to reconcile the two scholastics who preceded him, finally came to leave his great *Summa Theologica* unfinished and say, after he had worshiped at the foot of the cross: "That which I have seen today makes all that I have written seem as trash. I shall not write another word."

St. Thomas Aquinas in this moment of c insight has well stated the plight of all true after the truth of God and especially that wh in the cross. With minds that are limited, thoug so sincere, it is impossible to probe the mysteries by tools of logic and reason of our own creation. perspective in this quest, without the person o and his contribution, leads us only to confusion, w it be pre-Christian men who could not have or modern men who refuse to have him.

Every age has had its pragmatists and their n seems to be increasing with the centuries. The that nothing succeeds like success and the cr does not prove itself practical in an age like ours

Now practicality is never a final proof of t right. The Ptolemaic theory with its inadequat look, though counted practical in its day, le with an untrue perspective. Though a man w artificial limb is a practical adjustment to a soc which men are asked to lose life and limb bec an inadequate system of world order, it is not a un experience which should be sought for all men merely a practical adjustment to an order whic is doomed because it is basically untrue and unrig Too long have we gone limping along with tem practical adjustments, wasting our time making c mises, when our energies should have been expen searching for the highest truth and good and ourselves to building these divinely given gra our world order.

II

If then the cross without Christ confuses me was it that Jesus was and did which clarif enigma?

All of us remember the thrill when as child first saw those curious double pictures through ma's stereoscope. Without the stereoscope the simply two-dimensional pictures, but when w them through the two lenses our optic nerves p a fusion of eye images into one picture with leng breadth and depth. What finer clarity there w with three-dimensional vision!

By curious coincidence a press release from wood this week announces the creation of a len will depict motion pictures of the future i dimensions. So many of our non-material an spatial problems of daily living are likewise cry clarification and understanding for lack of a pro sufficiently clear perspective. Not the least of the cross. What new dimension did Jesus bring understanding of the cross which perplexed th and Greeks and others who had lesser perspecti

To most of us the terror of the cross lies in th we see only two of its dimensions. We can see it from afar and we can know the actual cruel experience of the cross, but neither of these take or together can show us the true meaning of th From the early days of his ministry Jesus co the inevitable outcome; he knew the anguish walk along the Via Dolorosa and the suffer Calvary; *but* he was also always able to se

s in the light of the future or perhaps we ter say the timeless eternity of God. By this power Jesus was able to look back on the re he was slain there and to know that it be shame or pain, not disgrace or death, which final there. Such interpretations of the cross ve indeed to be stumbling blocks and foolish- en of lesser vision, but to him who was able lgotha from God's point of view it was an incident in a much longer progression of ich would lead to the triumph of God and his

he clarity of this perspective Jesus saw that world of sin there were only two possibilities. t compromise with sin, call in the legions of , and temporarily triumph, or he must forever against the wrongs in the world and suffer t appeared to be temporary defeat in a cause ld ultimately triumph. At least one of the of the divine nature of Jesus was his ability e, and so the cross, from God's point of view. use he was fully sharing in the nature of man he struggle in Gethsemane was a pitched battle felong divine-human encounter. Here also he d more decisively than ever beyond the mere ns of matter and space to realize that all the God was at his disposal.

he could look back upon the cross as from the Now he could see that it was God's way in an world. The pure truth of God in any form in a world which insisted on living in ignorance refore in sin could bring nothing less than and suffering. The goodness and grace of God e among men, who were debased and insisting own selfish and lustful pursuits, could produce less than conflict and suffering. But Jesus knew such points of friction it is the indestructible wears down and so destroys the destructible. ur human and limited perspective the cross so ooms up as a time of destruction whereas in it is only a testing time. Only the inadequate ar this test. The cross is really dangerous only thing less than the Christian way of life.

ten the suffering of Christ in Gethsemane has uated with his physical suffering on the cross. as rather a struggle at the highest possible human here humanity reached into the very nature of mself, probing far beyond the limited human such as logic and reason, to find a perfect faith plicit trust and confidence in God which made ble for Jesus to walk to Calvary with a firm The decision once made in Gethsemane, the cross more than ever the carrying out of a carefully l program. Jesus never drifted toward the cross; the carrying out of a carefully planned and a y affirmative program. He took the cross, in itself tive and destructive thing, and made it a positive and embodiment of his own life and of the he demanded of others.

the incarnate Son of God, then, we see God the problems of men at the limited human level. nevitably concludes in untold suffering and friction, but a friction that smoothes as it grinds down the imperfections of men slowly but surely under the irresistible perfection of God. In this same Son of God we may also see the Son of Man with divine potentialities to learn of the ultimate triumph of faith. With the third dimension so fully and so freely given to us by Christ, the cross takes on clearer meaning.

III

And now, in the light of this larger and clearer perspective, what may the cross mean to the followers of the Christ crucified? St. Paul says to such he proclaims the cross as the power of God and the wisdom of God. When we see the cross through the life and triumph of Jesus it becomes indeed the wisdom of God to guide us and the power of God to lead and aid us in living in the Way.

In this wisdom of God we may find the answer to the perennial problem of human suffering. Because error and sin are universally present among men in a world where God's inexorable laws prevail, all of us must suffer. Many suffer through no fault of their own but through carelessness or maliciousness on the part of others or even because of the accumulations through the ages of unsatisfied human and social obligations.

Others suffer through violations of their own. It is not a cross that one is asked to bear if because of self-indulgence he must suffer aches and pains. This is the plain law of cause and effect in full operation and cannot possibly be interpreted as having religious significance as one occasionally hears it interpreted.

Much nearer the heart of the meaning of the cross is that attitude reflected by St. Francis in conversation with brother Leo on a long walk. After warning that true joy lies not in preaching so eloquently that all sinners be converted nor in raising the four-days dead, St. Francis tells Leo that true joy lies in volitional suffering. One can sense that this is not a morbid interpretation of the Saint of Assisi when one hears his explanation that all other things we possess are the gift of God but to suffer for his cause is the only thing which we can bring to him which he has not already given to us. Not suffering as such but defense of Christian honor and truth even though it require suffering and death—this is a Christian interpretation of suffering and the cross.

This leads into the very heart of the wisdom of God for a clarification also of the meaning of redemption. Suffering becomes redemptive when it is assumed willingly in the defense of the truth and love of God. No one can comprehend the amount and degree of volitional suffering necessary to convince a sinful humanity of the saving love and grace of God. Clearer demonstration was never given to men than in the willing sacrifice of his own life by the Son of God that all who believe on him and his way may find life and that abundantly. Amidst the sin of the world he had to suffer for what he was, for what he said and for what he did, because his entire outlook was from the divine rather than the human point of view. He knew that even the decisive struggle in Gethsemane and the cross were but incidents

in a much longer episode in which truth is not forever on the scaffold nor wrong forever on the throne.

Here again, in the wisdom of God revealed in the crucified Christ, is the answer to the age-long question about the future life. The three-dimensional view of the cross includes the facts of Easter morn and the triumph of life over suffering and death.

A friend of mine who participated in the invasion of North Africa was given a leave from his medical duties which permitted him to visit St. Augustine's church at Hippo. He described the beautiful altar and the crucifix completely surrounded by sand-bags to protect this symbol from destruction. Indeed, with the figure of a dead Jesus upon the cross, we have a symbol of an event in antiquity the memory of which may remind us of suffering and death prompted by love.

But this is never an adequate interpretation of the cross for the salvation of men. The true symbol of Christianity is the empty cross, and indeed the empty tomb. No two-dimensional view known to man is adequate to send men hopefully to die or even to suffer unto death for righteousness and truth. Yet, with the perspective which Jesus gives us through the cross one may and should look forward to death as a fitting and logical climax to the Christian life on earth. At the funeral of Robert Browning in Westminster Abbey, Sir Edward Burne-Jones said: "I would have given something for a banner or two and much more I would have given if a chorister had come out and rent the air with a trumpet."

Christ crucified, declares St. Paul, is also Christ the power of God. This is not only a hope for the future for faithful Christians but a very real challenge for the present. The eternal necessity for keeping God represented in his world and work is the burden of responsibility now lightly and now again seriously assumed by his church. In a very real way the message of the cross is the message of Christianity. Whether one see the gospel in the narratives of the incarnation or in the events climaxing at Easter, the divine message is the same message of the changeless love of God for men. The heart of the gospel is not that all men are sinners but that God loves all men and gave even his own Son to suffer and die that men may be saved unto eternal life. So God was in Christ, says St. Paul, reconciling the world unto himself (II Cor. 5:19), and near-by he adds, "and hath given to us the ministry of reconciliation. . . . Now then we are ambassadors of Christ."

When a raiding party had done their work on the beach and the hour for departure was at hand even though a goodly number of the men had not returned to the boats, the commanding officer was about to put off. A chaplain whose name is now unknown dropped into the water and headed for the beach, saying: "I'm going to the boys who'll have no other guide." In man's own strength he is unable to find salvation for himself or others. But in the crucified Christ the love and grace of God may be appropriated by men who seeing clearly in the light of the cross go on and out to lead the world to reconciliation with God.

The Cost of Discipleship

By GRANT D. BATDORF

And he said unto all, If any man would come me, let him deny himself, and take up his cross and follow me. Luke 9:23.

THE GOSPELS reveal four characteristic of Christian discipleship. The first mark is of steadfast loyalty to truth and a deepening sur to it through which moral and spiritual freedo gained. Thus our Lord said: "If ye continue

word then are ye my di indeed; and ye shall kno truth and the truth shall you free." The second m that of unfeigned love f brotherhood. Again it is w "By this shall all men kno ye are my disciples, if y love one to another." The mark is revealed in a f holiness of life which me see in a daily conduct of d ness and purity out in th mon streets of life. We this discerning test: "Herein is my Father gl that ye bear much fruit, so shall ye be my disciple

The fourth mark is that of the cross. In many r this last is the most exacting as it is also the revealing. No matter what other graces men may or what tests they may accept, if they have not the cross into the heart they cannot be the disci Christ. "And he said unto them all, If any man come after me, let him deny himself, and take cross daily, and follow me."

THE SUPREME TEST

The cross stands in the very heart of ever discipleship. Across the pathway which the mul throng in every generation Jesus cast this great and challenging test as he laid bare the heart of tian discipleship and revealed its utmost and al cost. In the very nature of things it could not be wise. No discipleship is worth the gaining or the k that is not conditioned in the tests of eternal which call for the renunciation of all that is lo selfish. A discriminating and self-renouncing sp the only way into the deepest love, and so in at its highest and purest.

It is mere wishful thinking for people to pro easy love without weighing its cost. "That ye lo another, even as I have loved you." A new meas love is here disclosed. "Even as I have loved yo must never be forgotten that Christ was once cr because he loved. Eternal values are gained o a great price. One must narrow and deepen the c in order to increase the power and momentum flow. Strength comes from severity and power is gained through limitation.

nes people speak of the strain and cares of life, the dark sorrows of their bereavement arker shame of their remembered sins, or even taking of some difficult task for the sake of terms of their daily cross. Now the burdens :ions and daily cares of our earthly life are and inescapable. They are the common lot :n everywhere and of every age. Everyone his own burden. For we are all born unto the sparks fly upwards. A lad of ten summers afflicted with an incurable disease from his in his bed and out of his suffering young life this question as I sat and watched: "If God hy must I be sick all the days?" Why? Philos- no adequate word for it. There is no final and ry answer to the problem of suffering—except, -"Afterwards, it yieldeth the peaceable fruits ousness."

: can escape such cares incident to our common vay. But such burdens are not the cross. The omething deeper and much more poignant. It iversal like the daily cares, nor is it unavoid- n may escape it if they wish, or accept it and t if they choose. Many have lived in luxury shness from the cradle to the grave without wing the meaning of the cross. Burdens they y of them often too grievous to be borne, but —not. Still others have taken the cross and ntered into life that is life indeed. The whole tragedy of those who are not disciples of Christ ie fact that one unforgettable day when the med clearly before them, and a voice called l long for their surrender, they refused to out turned aside into their own dark way.

THE CROSS IN ART

people accept the cross as an artistic symbol, wful pain and sorrow they know not. It is a ure beaten gold which a man wears as an orna- his breast or a woman suspends from a costly The cross is highly burnished brass that rests sacred altar or an architectural completion vns the church spire. All this has meaning and fitting. It is well that we should treasure the the symbol of our holy faith and make much our common worship. Religious symbols have nd significance if one has the discerning mind tive soul to enable him to penetrate through the form into the inner spiritual essence of which k. But there is the constant peril of stopping ideal and thereby losing the real.

as made an incalculable contribution to our We owe a debt that can never be paid to those geniuses in art who enable us to see beyond and grasp eternal glory by their insights and ations of the great historical realities which time that which is timeless and spiritual. True ys has its basis in fact. Its highest mission is ret eternal verities which have become manifest ents of history. But art can flourish truly only ed in facts which history has already affirmed. There could never have been any cross in art if there had not been the cross on Golgotha on which the Son of God died.

Art spiritualizes and glorifies. It takes the crown of thorns with its infinite sorrow and makes it a thing of beauty and a joy forever. It would still the anguish of pain and paint a halo of glory on the very brow of gruesome death. Art plants flowers and clinging vines to hide the sharp outlines of that hill outside a city gate which is called a skull and upon which that gibbet of shame and death stood in all its dark tragedy and loneliness. It is well that the church should treasure art in its sublimest expressions, that we may thereby be aided to see the unseen and behold the Christ as art interprets him both in his humiliation and in his reigning glory.

But the cross in art is not the cross of the disciple. That is what I want to say. When we have worn a bit of gold in the shape of a cross as a symbol, when we have reverently looked upon it in a great piece of art, or even knelt before it as we held up the crucifix before our eyes and professed our faith in it, we must not deceive ourselves in the thought that by fulfilling such outward acts of devotion we have thereby fully taken the cross.

THE SUPREME SURRENDER

The cross in the New Testament remains the vivid symbol of death. There is no refinement about it. It is vulgar and awful and cruel. The stains of blood are upon it. It is the instrument of death to self and the self-centered life. Men are not called to give up this or that thing that may be adjudged wrong when they would choose to become disciples. The Christian adventure is not a self-denial week. It is not doing without certain luxuries during Lent. The call is for the denial of *self*. Discipleship is not something that one can take on as one of many interests. It means the whole of life surrendered to Christ and for Christ. Jesus asks of his followers a commitment that is absolute and complete. There can be no reservations.

It is well that we all should be perfectly clear on this point. Men may refuse to think seriously about any such costly surrender. They may even contend at times that it is absurd to demand a price so exacting. They may refuse, as many do, to respond to such a call. But no argument can explain away the fact that just that—and nothing less—is what the Master asks. The reason for such a high cost becomes at once apparent to thoughtful people. Man can cherish only one master passion. No one can serve two masters. The life that is weakened by compromises and divided loyalties will inevitably go down in defeat and ruin. People may accept the terms of Jesus, or they may reject them, but they cannot be his disciples on any other terms.

THE WAY TO LIFE - FULFILLMENT

Surrender to Christ does not mean life-surrender and loss. It means life-fulfillment. It means surrender to life at its highest and best. When Christ calls for followers, men stand at the crossroads. That marks the crisis of the soul. When the decision is made, eternal

issues of weal are determined and assured. Immediately, fountains of living water begin to well up from within and flow forth unto everlasting life. George Matheson found it so:

O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

That was the way of our Lord himself throughout his life. There opened up to him a highway and a way, just as it does to every one of us. The way had a strong attraction for him. Its subtle lure constantly pressed upon his spirit. He was young and life for him was sweet. Why should he die when life was just opening to him? The temptation in the wilderness makes it plain that the conflict was terribly real. There were other alternatives, good in themselves and less demanding, which offered a strong appeal. Again and again these same appeals faced him up to his dying moment on Calvary.

The last, and perhaps severest, test came in the last week when certain Greeks had come to Jerusalem to see him. Who were these Greeks? Not ordinary men. "Sirs, we would see Jesus." Had they come as inquirers after truth and earnest seekers for life? Probably not. Else, why did their presence immediately cast such a weight upon the Master's spirit? "Now is my soul troubled." Doubtless they were cultured gentlemen of renown, and may have carried official credentials to interview the great Rabbi and bring him an invitation to come over to Athens as a teacher—and there live in honor to a ripe old age. "What shall I say?" No test could be more severe. He too wanted to live. But—"Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it bringeth forth much fruit."

THE CROSS—A NEW STANDARD

The cross must become the new standard of life in daily conduct and in all human relationships. When projected into the social and industrial areas it will make a difference. It will smite fatally all selfishness and greed in the daily intercourse of men, and create a sacred regard for the personality and welfare of every man. In the presence of the cross, no man dare ill-treat, or oppress, or impoverish his brother.

When the cross is accepted it does not take folks out of this work-a-day world. "These are in the world." Work is to be done. But now with a new motive. Statesmen are to be ambitious and busy still—not that they may selfishly rise to a place of power and lordship over their fellows, but to the end that government may be administered in the fear of God and for the good of all. The fisherman is to keep on catching fish, and more than ever—not that he might create a corner on the fish market and so become rich, but that all the people might have fresh and wholesome food, and plenty of it, at reasonable prices. The cross will substitute service for profits, love for lust of power, and it always asks enough of the good things of earth to meet the full needs of everyone throughout the world.

Each new day calls for a new surrender. ' the cross seriously means one supreme act of de commitment, and then a daily renewal of tha and surrender throughout life. We have all d wished at times that it might begin and end single and definite choice. Sometimes we thou in such a decision the whole of its denial and might be more readily accepted and fulfilled. I be so. In the morning of every new day discipl take up the cross again and place it in the every interest for that day.

WHERE CHRISTIANS FAIL

Right here is where our profession has to fallen down. The great need today is for discip will take their discipleship more seriously in the street of everyday living. There is too wide a di between the confession in the church and the in the day's work. Too often there is little cor ence between a man's religious profession and ness practice. When Christians will once agai in the church to pray, and then rise from the and go out into business, into industry, into and international affairs, and in those realms act as they prayed, the Kingdom of God will come with great power and glory.

It was so in the days of early Christianity. become so in these days. The first disciples acce cross in all seriousness and they risked everyt it. Their faith became infectious and absolutely ible. Nothing mattered but their testimony living Christ. He was their all and in all. Lif from him, had no interest. The oft repeated their foes: "Christians to the lions!" gave ad centive to accept no compromise. It was the h for fear but for courage. Men can do that agai the surrender becomes complete and constant. S doing it now, and are giving religion a new birt world. Nothing short of such living will ever world to faith.

AMERICA'S CROSS TODAY

America stands at the crossroads of history. T ful students affirm that it is the end of an era. a new era is aborning. Our nation is rich and in and powerful, and has much goods laid up fo years. Many other nations and populations lie waste and helpless confusion, in the immediate grip of poverty and disease and death. Over thi desolation throughout our troubled world a the outlines of a strange cross. Its dark shadows fall heavily athwart the pathway of our own e sequestered prosperity and security. The burd all is both inevitable and inescapable.

What shall the answer be? Will America deaf ear and harden her heart to the world's need? Will she gather her skirts about her and i and self-righteous complacency pass by on th side while nations are bleeding to death, and move on quickly toward another and more aw or will she take up her cross now and in g

fice share her bountiful life with others that all live? As of individuals, it is also true of nations, "he that saveth his life shall lose it; and he that h his life for my sake shall find it."

hat group of Christian leaders on the "Problems World Order" which met at Girton College last ust made this significant announcement: "No one ws how much time is given to mankind to find a out of the political and economic conflicts of our into an order of mutual trust and stable peace. we do know that if the nations do not find a new of regulating their relationships we are doomed nutual destruction." Only the cross can find that . Will our nation have the courage to take up her s and follow?

hat Faith Might Live

By HOWARD L. ORIANS

My God, my God, why hast thou forsaken me? atthew 27:46c.

NLY the fact that we have read and heard these words of Jesus so often keeps us from being rtled, even stunned, by them. These are not the rds we expect to hear from his lips. He seems to be aking out of character. The one thing we have come to expect from him is certainty of the presence and care of his heavenly Father. At no other moment in his life does there seem to be the least shadow of a doubt. He was not always sure of his family. His disciples could not be counted upon with certainty, for one of them has already denied him, and another has betrayed him. But through it all there is no suggestion of doubt of the nearness and love of God. Even in the agony under olive trees when the stars seemed put out, though Father's will offered him only a bitter alternative, was sure of God's unfailing presence. Now everyng was changed. His soul was enveloped in a dark ud of doubt and despair. The lights in which he sted were going out, and from his soul came that ful cry of desolation: "My God, my God, why hast u forsaken me?"

That seeming blackout of faith requires some explaion. It is natural that for the past nineteen hundred rs the Christian church has been greatly concerned discover the meaning of these words. To some they ve been a stumbling block. It has been inconceivable them that the smallest shadow of doubt of the love d goodness and justice of God could ever have passed er the mind of Jesus. So there has been the constant empt to peer beneath the surface to find some hidden aning.

For these eager searchers there is one explanation which has always been possible. These words of our text are the open sentence of the twenty-second Psalm. It is quite likely that in his boyhood Jesus may have committed the words of this, and of many other Psalms, to memory. This Psalm begins on this note of dismay and despair, but it ends with words of triumph and assurance. The final victory of God is certain. "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before him." Those who cannot make themselves believe that Jesus could ever so utterly doubt or despair have insisted that Jesus was repeating for his own sake, and perhaps for his auditors, the words of this familiar Psalm, but that perhaps because of his physical weakness, or the noise and confusion around the cross, only the first sentence was heard, and was recorded in the Gospel records. It must be conceded that this explanation is reasonable, and might possibly be a correct statement of what happened that dark Friday afternoon. However, it must also be said that there is no evidence in the Scriptures to support this view. The writers of the Gospel narratives state only that the Master cried: "My God, my God, why hast thou forsaken me?"

It is always a safe practice in seeking to understand the Bible to explore the meanings which lie on or near the surface before we begin to probe for esoteric interpretations. Let us now approach this familiar scene and these oft repeated words with the assumption that they did rise from the depths of black despair in the tortured mind of the Master. What meaning do they have for us?

Many of us are glad that Jesus did speak those words. It makes him seem more a part of the humanity for whom he lived and died. It puts him within reach of our own hearts and minds. We can understand that heart cry. It is the cry which has gone up from broken-hearted humanity since the very dawn of creation. How remote and far away would Jesus seem to us if this awful sense of desolation were entirely foreign to him, if no doubt about the moral foundation of the universe ever assailed his mind!

For has not this been mankind's cry through the ages: My God, why? Why? Why is nature so cruel, so senseless in its brutalities? Why is life so hard, often so hideous? Why must tender love go unrequited? Why is right forever on the scaffold, and wrong forever on the throne? Why must the innocent suffer with and for the guilty? Worse still, why must the innocent so often suffer while the guilty go free? The psalmist said: "The fool hath said in his heart, There is no God." Yes, but it is not the fool alone who has said that. Sincere, honest, thoughtful persons have said it. Wives and mothers have said it often in recent years, grieving for husbands and sons who would never return. Fathers and mothers have said it as they stood with aching hearts and empty arms, weeping over tiny folded hands. One has not lived long nor listened carefully if he has not heard that anguished cry. And surely these persons could understand perfectly how Jesus might have hurled so despairing a cry at the heavens.

I

Why could Jesus have thought, even for a brief moment, that God had forsaken him? Let us reconstruct that scene, and try to read the thoughts that were passing through his troubled mind. His had been a life whose whole purpose was a self-forgetting ministry of love. Hundreds, yes thousands, had accepted his gracious mercy. But now, in the hour of need, where were they? He had loved his disciples with a mother's tender love; where were they now? Where was Peter who had said, "Though all should forsake thee, yet will not I"? He had denied the Master with an oath. Where were the blind to whom he had given sight? The deaf whose ears he had unstopped? The disordered minds he had set straight? The broken bodies he had mended? The broken hearts he had bound up with understanding love? Gone! All gone! Only a few women and one disciple were with him, standing there at the foot of the cross.

Is it surprising that a cloud came over his faith? When a man asks, "Where are my brothers?" and no answer comes, it is an easy and natural step to ask, "Where is the Father?" When brotherhood fails, Fatherhood easily passes under a cloud with it. We have often said that when faith in the Fatherhood of God goes, faith in the brotherhood of man goes with it. The reverse of that statement is also true. When faith in brotherhood has been shattered by man's inhumanity to man, faith in God's Fatherhood also suffers eclipse.

This is not fancy. I am sure that for every person who has lost faith in God because of intellectual reasons, there are twenty who have lost that faith because of the perfidy or cruelty of some fellow man. And for every person who has been argued or persuaded into faith in God, there are twenty who have been loved into it. Take frustration and bafflement, anxiety and fear, futility and grief, and pile them so high that a man cannot see over them or around them, and the cry is not far off, "There is no God." The poet, William Blake, saw this truth many years ago, and put it into these words:

> The beggars' rags, fluttering in air,
> Does to rags the heavens tear.
> The soldier, armed with sword and gun,
> Palsied strikes the summer's sun.

An illustration of this truth comes to us out of the early history of the Hebrew people. The early verses of the sixth chapter of the book of Exodus tell how Moses went to the children of Israel with this message of Jehovah: "I am the Lord, and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God." Then the record contains this sentence, the 9th verse of that chapter: "And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage." That ancient truth still applies. Messengers of God are still trying to persuade people to a belief in God, but "anguish of spirit and cruel bondage" make that belief too difficult.

As translated by Dr. Moffatt, Job said one day to those who came to console, but remained to upbra him: "Friends should be kind to a despairing man, he will give up faith in the Almighty." A woman w listening to a preacher at a summer outdoor servi The preacher was telling about the love of God t man. Very quietly, yet decisively, she said to hi "Don't make me laugh." To her, with a bitter expe ence of financial insecurity and loneliness, to talk divine love was a laughing matter. That story is r peated every day; forsaken by their fellows, peo conclude that they are also forsaken by God, if inde there be a God either to love or forsake them. J was right. The almost inevitable result of unki treatment at the hands of men is decay of faith in kind God.

II

Surely this truth, once fully grasped by the churc would change Christian thought and life greatly. Ho much of the time and energy of the Christian pul have gone into peripheral matters, the stating of t gospel in terms which make it acceptable to min trained in science! That is not unimportant, but fails to answer the really important difficulty, that believing in a God of love, when that kind of lo is denied in so many of life's relationships. The churcl greatest unfinished business is not in the theologic field, but the social. "It is not the reshaping of a argument, but the reshaping of the world."

The church has acquitted herself well in the batt of dialectics. The Christian faith has been shown be in harmony with scientific truth. That faith in G is logical and reasonable has been persuasively and co vincingly argued. But, as Dr. Luccock asks, "Is too much to say that in all this we forget God's ow argument for theism? That was not a lawyer's bri but a man's love. The Word became flesh." It disappointing to some minds to go to the Gospel recor and discover that Jesus offered no complicated arg ments to prove God's existence. But he has convinc more persons of God's reality than any philosopher wh ever lived. It is one thing to offer to man's reason proof of the existence of God; it is another and mo difficult thing, but much more effective, to give hi such a demonstration of God's love at work throug us that he cannot fail to believe it. That is what Jes did. His own life, lived by faith in God, has been th supreme demonstration of the reality of God.

This is not said to the discredit of philosophy an theology. They have an important role to play, a Gordon Poteat has reminded us, "in the criticism o false assumptions, in the removal of errors, in the elim ination of superstition, in the exploration of the limi less ranges of life and thought. But the church and it preachers have sometimes depended too heavily upo them for the creation of faith, a sphere in which thei contribution is strictly limited."

In his history of Christianity Edwyn Bevan puts th matter into these cogent words: "It is probably tru that philosophical defenses of belief—all that is include under the term apologetics—have seldom, if ever, give a man the impulse to believe. The most they can d

lp where the impulse to believe is there, but
rted and neutralized by an apparent conflict
belief and a rational view of the facts of the
In such cases Christian philosophy may put
a man a view of the world which does justice
facts and at the same time makes the leap of
ppear to him reasonable. But the impulse to
must come, if it comes at all, from the direct
ion that a particular kind of life is the life
orth living."

Fosdick has commented that plenty of people
talk to him about God with whom he doesn't
out God at all. He says this: "Help the man—
the first thing to be done: throw a little friendli-
ound him, lift if you can an intolerable burden
. let a little light shine upon his darkness. Faith
will often take care of itself if you give it a
."

ly this indicates the lines along which the church
proceed in winning the heart of the world. Paul
inson and others have brought back from Europe
ory of decaying religious faith. That did not
e them, and it ought not to surprise us. When
s have been subjected to horrors which cannot
agined if they are not experienced, when multi-
are slipping on the edge of starvation, when
s dictated by a desire for revenge are destroying
for the future, what else can faith in a God of
eem but a hollow mockery? For Christians in
ed America the answer is obvious. Our duty is
We must do what Jesus did. We must feed
clothe them, offer them hope for the future,
hem such a practical exhibition of the divine spirit
hey must at least believe in that. The answer to
uestion, "Will faith live in Europe?" lies in part
answer we give to this question, "Will faith love
hare in America?"

III

is truth not only confronts the church with a
ing challenge; it presents to the individual Chris-
a responsibility and a privilege which make the
leap. We can help make God live in men's lives.
can help answer the Master's question, "When
on of Man comes, will he find faith on earth?"
rsuading men to have faith in God depended upon
ctical skill, most of us would feel compelled to
o be excused. But if loving a man, serving him,
g him out of his trouble is the way to quicken
aith, then no one is exempt from the responsibility,
excluded from the privilege.

t us find some brother man in need of a word of
, a friendly hand to help, a sympathetic heart to
, and throw around his life a bit of the Christian
dliness he needs, and perchance it will not be long
he will brighten and say with the Hoosier poet,
es Whitcomb Riley:

Oh, this world's a curious compound.
With its honey and its gall,
With its bitter cares and crosses,
But a good world after all:
And a good God must ha' made it,
Leastways, that's what I say,
When a hand's upon my shoulder
In a friendly sort of way.

The story of Peer Troen, in *The Great Hunger*, a novel by the Norwegian writer, Johan Bojer, illustrates and enforces this lesson. After a promising beginning, tragedy fell grimly across Peer Troen's life. Poverty and ill health plagued his footsteps. Finally things began to look a little brighter. Peer and his wife Merle have a neighbor, a brazier, a crabbed and wizened creature whose farm adjoined theirs. One day the brazier's great wolf dog, apparently encouraged by its owner, attacked the five-year-old daughter of Peer and Merle. Before Peer can drag the dog away, little Asta's throat had been slashed, and she was beyond medical help. Following her death Peer felt that he could go mad, or bow low in dumb resignation. He did neither. "Standing on the ruins of my life," said Peer, "I felt a vast responsibility. Mankind must arise, and be better than the blind powers that order its way; in the midst of its sorrows it must take heed that the god-like does not die." He determined to do his part.

The spring had been one of terrible drought, as often came to that valley. When at last the rain came, and people ventured to sow their corn, frost and snow and sleet came, and the seed froze in the earth. The brazier had sown barley in his field, but it was now barren. He had no more barley. He could not buy any, for he had no money. Nor could he borrow any, for since his dog had taken the life of little Asta he was a hated man. The boys on the roads hooted after him, and some of the neighbors talked of driving him out of the parish. But the brazier's barren fields would not let Peer sleep. "It won't do us any good, you know," he said to his wife, "to see his bit of field lying bare all summer." So in the night, that no one might see him, he sowed the brazier's field with corn. The reason he gave was this: "I went out and sowed corn in my enemy's field, that God might exist." Merle had followed him out into the darkness of the night, and when his work was finished she smiled at him, "as if she, too, the stricken mother, had risen from the ocean of her suffering that here, in the daybreak, she might take her share in the creating of God."

One wonders what it was that dispelled the clouds from Jesus' soul, as he hung there on his cross, so that in a little while he could raise this filial prayer: "Father, into thy hands I commend my spirit." Perhaps it was a look of tender love on the face of Mary. It may have been some evidence of understanding sympathy from the disciple who stood by his mother. Or perchance some memory of past devotion came suddenly to him. Whatever the cause, the clouds were dissipated, and the sun of God's love shone through.

In like manner may we, each in his own place, so "laugh and love and lift" that faith might live again in hearts where "anguish of spirit" has put out its spark. Like Merle, we must take our share in the creating of God.

A Preface to Christian Certainty

By HAROLD R. HEININGER

If any man willeth to do his will, he shall know of the teaching, whether it is of God. John 7:17.

"EVERY YEAR during the last four years," says Colonel Hans C. Adamson, associate of Captain Eddie Rickenbacker, "I have made frequent mental and spiritual pilgrimages to three overcrowded rafts drifting on the vast emptiness of the South Pacific. . . .

I have learned and remembered many lessons since that critical hour when we discovered that we were lost over the ocean. One is that gratitude and faith are much too expendable when subject to the pressures of time and the march of human events. . . . That is why I—in order to keep my faith alive and vigilant—often seek self-imposed retreat and contemplation of the rafts with my companions. For I have learned the greatest lesson that mortal man can learn, namely: *The price of Faith is exactly that of Freedom—Eternal Vigilance.*"

The call of the church at this season is an invitation to make a mental and spiritual pilgrimage—not to a raft and a dramatic rescue, but to a cross and a divine Redeemer. Christians know that faith is "too expendable when subjected to the pressures of time and the march of events." The wisdom of the tested experience of the ages invites us through the traditional spiritual disciplines of the church to the practice of eternal vigilance. The contemporary need is for "alerted" Christians.

During Lent it is the function and privilege of the preacher to confront Jesus Christ afresh, and then to report to the people discoveries made in the area of the moral and spiritual through this discipline. In the period of the church year, in which Christians deliberately seek to make the teachings and the attitudes of our Lord normative, a review of the New Testament portrait of the Central Figure outlines a life of prayer. The contemplation of the Master bowed upon his knees in the Garden of Gethsemane is a fruitful place to begin. Here is the pattern in epitome. If we had a faithful sound-recording of the prayer voiced under the olive trees that night, when Good Friday was on the calendar for tomorrow, we could hear in his tone, freighted with the profoundest meaning, the essence of the matter: "Thy will be done."

The fourth Gospel pictures Jesus as subjected to questioning by the religious leaders of his day who marveled at his teaching and sense of certainty growing out of a God-consciousness which was not of the schools. In explanation, the Master gives away the secret and outlines the perennial pattern of prayer for the Ch which clears the way to religious certainty.

Let us ponder his words: "If any man willeth his will, he shall know of the teaching, whether i God." This verse makes its appeal to the po latent in every human soul. It suggests that the es in profound Christian religious experience is our tary response to, and the cooperation with, the purpose manifest in Christ. It points out one creative consequences which result when such a p of prayer is made determinative in shaping c attitudes and behavior.

"He that willeth"—here is distilled biography sons have been defined as "fighters for ends." Ca roll of dynamic persons and we see how creative h beings are, as they make an organized demand on own powers harnessed, on their times and circums out of joint, and on the very universe itself, be forces and situations to chosen purposes.

I

THE CREATIVE POWER OF CHOICE

When we consider the phrase, "If any man wil a train of thought is begun which leads us to e the basic Christian assumptions concerning h nature. Creative will power is one of the distin capacity factors which distinguish human perso from lower forms of life.

The words "I will" suggest a lost dignity nat our nature which is redeemable. Obscured an clouded in a time when the individual seems merely the victim of titanic forces over which h no control, the gospel makes its appeal to the pot latent in every person. The preacher of the g recognizes this mark of the image of God in Realism fed by practical, problem-solving pastoral ice with ordinary humans does not gloss over the te power of hereditary forces at work in personality can the evident limitation placed upon us by env mental factors not of our choosing be ignored. How there is a circle of contingency in the midst of a man can make a difference. Impossible circumst antagonistic to change can be shaped through organizing creative demand made upon the ess nature of things when a man says with his total "I will." Terrifically potent as organized hate greed and prejudice and vice can become, these social forces upon occasion meet a creative oppo centering in some dynamic fool who says, "I will

Biblical revelation is realistic about the human dicament. No roseate picture is drawn of human In the portrait sin abounds. But the message o gospel is basically not one of despair. There is in h nature, when confronted by the best God can gi gloriously creative capacity to respond. During the preacher, therefore, has great expectations. message isolates the individual sinner and leads to bow in confession and repentance in the presen One who is at once judgment upon our sins a magnetic lure to righteousness. There is a moral e alent to the elevation of the host in the miracle o

sacrament. It is when a man or a woman, a boy or a girl, in meaningful commitment responds to the invitation of Jesus Christ, "Come and follow me," with the creative and costly answer, "I will."

II

THE CREATIVE CHOICE OF THE DIVINE WILL MADE MINE

"If any man willeth to do his will" is a biblical description of the profoundest aspects of the Christian religious experience viewed from the side of our human response to what is ultimate in the structure of things—the Divine Will. This Divine Will we find revealed uniquely in the mind of Christ. Here is the abiding mark of the Christian posture of life. "Not my will but thine be done." This reciprocal relationship between the best God can give and the response voluntarily chosen by which this best is accepted and appropriated and made by choice our own, is the essence of the matter.

> Our wills are ours, we know not how,
> Our wills are ours to make them Thine.

It is a great moment when some prodigal made aware of his folly and recognizing responsibility "comes to himself" and, gathering the fragments together, arises and says, "I will" get up and get out of here and get back to the will of my Father. The living God bends to meet with mercy this penitent and makes him a new creature.

It is a great moment when a complete commitment gathers a man's powers, potentialities and limitations into a comprehensive dedication to the ongoing, creative, redemptive will of God at work in the world, as known to us in Jesus Christ, our Lord. This calls for unconditional surrender. Watch the Redeemer and his cause gather up that life, unify it and greaten it, with unfolding potentialities undreamed before, and made marvelously creative of social consequences as well as possessed of the peace of God which passeth human understanding!

In the midst of life's sorrows, trials and difficulties to which flesh is heir, it is a creative crisis, when, in the thick of circumstances he did not choose and cannot change, a man prays, "Though he slay me, yet will I trust in him." By the alchemy of the divine grace such a pattern of purpose transforms the burn into blessing and "we know that in everything God works for good with those who love him."

In Lent it is wholesome to confront the basic question, "Is the total thrust of my life in the direction of the progressive realization of the will of God as revealed to us in and through Jesus Christ?"

III

THE DEPENDABLE CONSEQUENCES OF RESPONSE TO GOD'S WILL

There are certain creative consequences, verifiable and dependable resultants, which issue when we make, reaffirm and continue to maintain the alignment of our wills with the Divine Will. In its setting in the New Testament this is the concern of the statement upon the lips of our Lord: "If any man wills to do his will, he shall know the teaching whether it is of God."

Areas of experience and knowledge open to the life which is responsive to God's will manifest in Christ. Wherever the mind of Christ takes control and mastery of our attitudes, purposes and behavior, life opens up, new values are realized, horizons of interest are widened, the meaning of human existence clarifies, the sense of the reality of God's presence deepens.

Discipleship means that within the circle of our influence, where we live, we sincerely venture in the direction of God's will expressed in Christlike convictions. What are some of these affirmations of faith? People are precious and the carriers of eternal worths. Every human being is an immortal soul and is entitled to the opportunity to realize his best. All other values of life are instrumental in relationship to these personality-produced values. Christlike good will is an adequate solution for the knottiest human problems and a potent solvent for the most adamant situations in dealing with people and the interrelationships between groups of people. The principle of vicarious self-giving by which the strong bear the infirmities of the weak, the privileged share the burdens of the underprivileged, is a universal law of redemption. Honest minded realism in the appraisal of our own moral and spiritual state which leads to confession and repentance is always met by the divine mercy and forgiveness when saving faith appropriates it, and the prayer, "God be merciful to me a sinner," is always answered. Christ is our peace who breaks down man-made walls of hate, prejudice and misunderstanding and builds mutuality, brotherhood and cooperation when his kind of love constrains us. The living God is actually operative whenever and wherever Christ-minded men and women cooperate for the common good because by structure and purpose he makes for order, interdependence and unity in our broken world. Upon such affirmations of faith Christians venture in the direction of God's will every morning. In trust, in the validity of such faith they tie together the day's experiences in prayer every night.

The doors to the Society for Savings building located on the public square in Cleveland, Ohio, swing open automatically as the depositors approach the entrance to this banking institution. You walk toward the door and by unseen action—I suppose by a photo-electric cell—the portals swing wide in welcome without visible aid. The will of God revealed in Christ and voluntarily made our own is often inhibitive. It closes doors to all behavior and to every fellowship and to every practice which spoils life and causes it to disintegrate. But the will of God deliberately chosen, reaffirmed and continuously implemented opens doors.

The door opens to a healthy minded and spiritually wholesome approach to life. The center of attention and concern is no longer self. A peace with God and a peace from God which is tranquillity of mind gives stability. The new center of gravity for human life is not in us, but in the divine, holy and righteous will of the Eternal One.

An ever widening circle of friendship with kindred minds opens to the Christian. A sense of comradeship with Christ-minded men and women under every flag is a reality. Belonging to this redeeming fellowship is a means of grace.

The pathway opens to costly opportunities for human service. Vocational choices are colored for young Christians by recognized human need, and are shaped by self-analysis revealing abilities to meet such need. Costly years of training lie between purpose and realization. It is a great moment whenever youth stands in any "synagogue" and reads: "The Spirit of the Lord is upon me, because he has anointed me" to meet basic human needs. Members of every Christian college and seminary faculty have watched the unfolding of life across the years as young people moved through this door into life which has an eternal quality. Every pastor knows how dedication to Christlike service projects lifts people out of themselves and up to a new level of life. New vistas of meaning for our existence are glimpsed when self is forgotten in a cause too great for littleness. New dimensions of soul capacity stand revealed when the Big Idea takes control.

The avenue is open to religious certainty and security in the midst of change when the dominant desire of one's life is expressed in the prayer, "Thy will be done." "He that willeth to do his will" shall have a growing sense of certainty about the validity of the Christian faith. Day-by-day experimentation in human relationships on the basis of this kind of venture in discipleship yields growing evidence and builds security in the profoundest sense. Robertson of Brighton enunciated this principle in the sentence, "Obedience is the organ of spiritual knowledge."

Such certainty is not static but dynamic. It is not gained in repose so much as in motion. It is a certainty which is not a catastrophic bolt but a pattern of behavior. In the temple, at twelve years of age, It says, "I must be about my Father's business." At times of unusual inspiration, "when heaven tries earth if it be in tune," It experiences the commendation, "Thou art My beloved son." In the testing times of temptation in the wilderness It comes through to victory on this sure foundation, "Thou shalt worship the Lord thy God and him only shalt thou serve." In the garden Its prayer for guidance is, "Thy will be done." On the cross It breathes forgiveness upon those who did the wrong, and affirms: "Father, into Thy hands I commend my spirit." On the throne It commands: "Go into all the world . . . and ye shall receive power." This is a certainty progressively achieved and renewed. It is no cheap feeling. It has a price tag which often seems prohibitive. In a sense its cost is payable daily, weekly, monthly, semi-annually, annually, and upon demand.

IV

THE COST OF CHRISTIAN CERTAINTY

The way to Christian certainty according to the New Testament is not a retreat from life. The invitation of our Lord does say: "Come unto me, all ye that labor and are heavy laden and I will give you rest." But this is not an invitation to repose. It is an invitation to the rest of spirit which comes through attachment to worthy and demanding discipleship. "Take my yoke upon you and learn of me" involves work; it requires team work, helping to pull the load, linking our lives with Christ in sustained, disciplined effort which harnesses all our powers in a unifying drive toward the realization of the will of God in the world. This is religion which is not a flight from life. It is no escape. It heads straight into the thick of some human need in comradeship with the Savior. Its symbol is not a cushion. It is a cross.

Listening to Martin Niemoeller testify in his address in Chicago concerning his sustaining faith during the eight years of his detention by the nazi authorities, I was led to recall his lovely church in Dahlem, a suburb of Berlin. Above the entrance to this church there used to be a statue representing the Savior with his arms extended wide in welcome to all the worshipers who sought salvation as they entered this place of prayer. The artist who did the statue had in mind the Great Invitation: "Come . . . and I will give you rest." But the sculptor shaped the figure of our Lord in such a way as to outline with his own body—a cross. Here then was a parable. One wonders whether Pastor Niemoeller, in the happier days before his arrest, ever glanced upward into the face of the Master hanging there in eternal invitation. He probably did not dream what the cost was to be for him and his loved ones as he set himself to a determined discipleship which was destined to be "subjected to the pressures of time and the march of events."

Obedience is always the preface to Christian certainty. It has been wisely said that the only difference between an apostle and ourselves is that the apostle has faced and accepted without condition the demand, "Who chooseth me must give and hazard all he hath." This is the price of the profoundest Christian certainty and we have failed to pay it. But "he that willeth to do his will shall know the teaching whether it be of God."

FOR ALL the confusion today there is a remedy. It is an old, old remedy which the ministers of our great religion have preached to us for centuries. Did we but listen and carry out these teachings of that message literally, our problems would be solved.

THOMAS E. DEWEY.

WE ARE LOSING our Christianity because Christianity is a creed for heroes, while we are mainly harmless, good-natured little people who want everybody to have a good time. W. R. INGE.

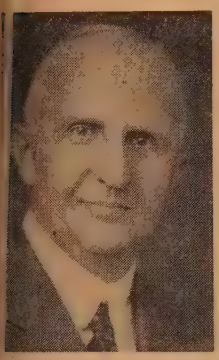
MY FRIENDS, get something done! Do not go on forever in idle skirmishing with the same foe. Get something done! May he who overcame, not merely for himself but for us all, give you courage and make you sharers in his victory and in the liberty which he attained. PHILLIPS BROOKS.

Were You There?

By F. BERRY PLUMMER

And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. Luke 23:48.

ONE of the most highly imaginative descriptions in all literature of the immediate reaction to the crucifixion of Jesus of Nazareth, the most dramatic event of all the ages, on the part of those who had a part in it, or were present as spectators, is that given by Lloyd Douglas in *The Robe* as he vividly describes the effect the crucifixion and the demeanor of Jesus had upon Marcellus Gallio, a Roman tribune, who was supposed to have been the officer in command of the detachment of soldiers that crucified Jesus at the command of Pontius Pilate.



Paulus, the centurion under Marcellus, had advised his commander to drink wine plentifully before the crucifixion because he had a dirty job on his hands. At the crucifixion Marcellus was greatly impressed by Christ and did not believe that he was guilty of the crimes of which he was accused. At the banquet given by Pilate on the night of the crucifixion Marcellus boldly declared that this Galilean was unjustly treated." When reminded by Pilate that it was a very unusual thing for a Roman officer to criticize his superior, Marcellus replied respectfully that he knew such to be the case and added: "But this is an unusual case. . . . It was an unusual trial, an unusual decision, an unusual punishment—and the convict was an unusual man."

'WERE YOU OUT THERE?'

When Marcellus returned to his quarters after the crucifixion he confessed to his Greek slave that he was dirty and ashamed. When Demetrius tried to console him by stating that he was only obeying orders Marcellus asked, "Were you out there?" He declared that he wouldn't do again what he had done no matter who ordered it and then said, "Were you there when he called on his god to forgive us?"

Obsessed by his guilt and overwhelmed by his conscience, melancholy, morose, with a terrible memory haunting him, he inquired of all with whom he came in contact, "Were you out there?" When some to whom he directed his question replied that they had not been there he was pleased and said, "You should be glad." Marcellus finally regained the right use of his mind and traveled through Galilee in order to learn all he could about Christ and finally became his disciple.

"Were you there when Christ was crucified?" "What do you think about the crucifixion?" "What is your attitude toward the crucified Christ?" These are not questions to be put in the mouth of a fictitious character by a novelist and then to be lightly dismissed. They need to lie heavily on the conscience of the world and to receive honest answers from the hearts of all men. For in them and what they connote is that which is basic in our holy Christian faith.

THE 'VICTORY' OF THE PRIESTS

Fortunately for us the Gospels give us a very vivid description of various groups who were present when Christ was crucified, as well as the reaction of some in the crowd to what their eyes had seen. Multitudes had come together to behold the thing that was done, but many eyes saw varied scenes in the same event.

The presence of the chief priests, elders or rulers, and scribes representing the Sanhedrin is specifically mentioned. They were there and they were primarily responsible for what happened there. Their misunderstanding, envy, hatred and jealousy had caused them to pass the sentence of death on the young rabbi from Nazareth in Galilee who had dared to interpret the laws of Moses differently from the interpretation given through the centuries by their wise men and in addition had boldly proclaimed that the prophecies of their Holy Writings concerning the Messiah were finding their fulfillment in him. This group fiendishly gloated over their success in having the civil authorities crucify one whom they considered their rival and said laughingly: "He saved others, himself he cannot save." But while they rejoiced in their victory "God rends the veil of the temple in twain and forever does away with the priest," says G. Campbell Morgan. "Just as they thought they had ensured their dominance of humanity by crucifying him, he by his dying spoiled their power, rent the veil, and by abolishing the priest, created the priesthood of believers."

'GOVERNMENT' AT THE CROSS

Representatives of worldly government in the persons of the centurion, soldiers and two malefactors are spoken of by all the evangelists as having been there. The centurion and soldiers represented law, order, discipline, duty. They were simply carrying out the orders of their superiors. Some of them doubtless were brutalized by the existing order of things. Indifferent to the sufferings of Christ they gathered at the foot of the cross and gambled for his seamless robe. I wonder if their indifference was any more callous than that of great multitudes today who have but little, if any, interest in what happened at Calvary long ago or in the claims of God and religion upon their souls today. Studdert-Kennedy's poem descriptive of the "crude and cruel days, when human flesh was cheap," the days when Christ was crucified, and the present days when crowds only "pass down the street, and leave him in the rain," the days when many just "pass him by" and cause Jesus to "crouch against a wall and cry for Calvary," is only too true to the great shame of our modern culture. Many there are who would not actually crucify Christ today but are utterly indifferent to his claims and his commands.

The centurion who according to the Gospels was in actual command of the crucifixion reacted in no uncer-

tain manner to the character, the spirit and personality of the man on the middle cross. "And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man." "Truly this was the Son of God," is the report that both Matthew and Mark give of the utterance of this Roman official. Unconsciously he was giving utterance to one of the cardinal doctrines of our Christian faith.

SINNERS AND SAINTS

Two robbers were there on crosses flanking the cross of Christ. It has frequently been said that these two malefactors represent the uttermost that human government has ever been able to do with sin. It can but punish. Christ alone can save. The one malefactor in the presence of the cross persisted in his sin and added to it. "For him the cross was the penalty which deepened into the darker shadows that lay beyond." The other was remembered on the cross and was saved by turning his eyes in faith to the one on the middle cross. Sin in the presence of the cross, persisting in rebellion, goes down into darkness. Sin, on the other hand, turning to the crucified Christ, confessing, believing, passes with him triumphantly through the darkness of the cross to the light of Paradise. Thus it has been since the days of Christ's crucifixion; thus it will be to the end of time.

At least one of the disciples of Christ was there when his leader, for whom he had left all with the hope that it was he who would redeem Israel, was put to death as a felon. Doubtless some of John's fellow disciples were there also—perplexed, baffled, unable to understand, overwhelmed by a sense of defeat. But their bewilderment was only temporary, for with the cross and the empty tomb in the background on the Day of Pentecost they came to a full realization of the meaning of it all and went forth to proclaim Christ as the world's Savior and the cross as the means whereby man would become reconciled to God.

WOMEN AT THE CRUCIFIXION

Matthew and Mark give the names of three women who were there: "Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee." John says: "there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene." Mary Magdalene's sorrow must have been great in that dreadful hour, for it was her great deliverer—the one who by miraculous power had cast seven demons out of her—who was being crucified. Little did she understand that in his willing submission to death and in his later triumph over death and the grave would be found assurance for the casting out of the demons by which humanity is even now afflicted and tormented.

Salome, the mother of James and John the sons of Zebedee, looked upon the cross with great disappointment. She was greatly ambitious for her sons and had high expectations for their future. But now the one whom she expected to sit on a throne and give special favors to her sons was dying upon a cross. Yet by that cross James and John found their thrones of power and their names are written high among the names o the followers of Christ and members of his church an Kingdom.

Mary, the mother of Jesus, was there. Her sorrow and anguish of soul are indescribable. He was at th same time her son and the Son of God. Was the cros the end? It seemed so in those black moments when sword was piercing through her own soul. Yet through it all Mary found her salvation and has become th most highly favored of all women.

A MOTLEY CROWD AS WITNESSES

In addition to those of whom specific mention i made a "great multitude of the people" was there, ac cording to Luke. "And all the multitudes that cam together to this sight, when they beheld the things that were done, returned smiting their breasts." Surely these were some of the great shepherdless groups that moved the heart of the Savior to great compassion Perplexity, sorrow, pity and disappointment must have been in their hearts as with wondering eyes they beheld the spectacle of the cross.

Such was the motley crowd on Calvary on a spring day something more than nineteen centuries ago. The Jews were there and their hierarchy. The Romans were there and their power. Religion was there. Government was there. Thieves were there. Sympathetic hearts were there. Sorrow was there. Sin was there. Pity was there. Hatred was there. A great multitude was there. But, as Marcellus Gallio of fiction asks, "Were you out there?" or as the Negro spiritual plaintifully inquires, "Were you there when they crucified my Lord?"

As corollaries to these searching questions there are others still more incisive. "What is your attitude toward the cross?" "What do you think of the Christ who was crucified on the brow of Golgotha between two malefactors?" Will you take your stand with those who laughed, mocked and jeered? With those who were indifferent? With those to whom the cross of Christ through the ages has been a stumbling block, foolishness or an offense? Or with those who looked upon the spectacle with the profoundest pity, sorrow, anguish and devotion and who with Paul exclaim, "Far be it from me to glory save in the cross of our Lord Jesus Christ, through whom the world hath been crucified unto me, and I unto the world?"

EVERYBODY WAS THERE!

The answer to the first of our questions is quite clear. All humanity was there. All races were there. All colors were there. All conditions were there. Jews and Romans of that day were there. Germans, Japanese, Chinese, Russians, Italians, Americans and all peoples and nations of our day were there. You were there. I was there. Everybody was there. Christ died for all. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

The answer to the second group of our questions is intensely personal. You must answer it. No one can answer it for you. I must answer it. Our thought, our attitude, our answer to these the most important of all

tions will determine the ultimate destiny of our s. Well may our answer be that of Principal Alfred Garvie, who declared: "Nothing as a believer do I re to know more, and nothing as a preacher do I re to declare more, than Christ and Christ cru- d."

THE CROSS IS CENTRAL

n the New Testament the dominant fact is the cross Christ and the redemption it wrought for humanity. e evangelists devote a large part of their narrative cerning the earth life of Christ to it. It is central Paul's epistles. "The Lamb that was slain" occupies rominent part in the Book of Revelation. In the Old stament the cross was foreshadowed, for did not the known Traveler on the way to Emmaus searchingly quire: "O foolish men and slow of heart to believe all that the prophets have spoken! Behooved it not Christ to suffer these things, and to enter into his ory?"

The cross of Christ is the supreme revelation of od's love for man. "But God commendeth his own ve toward us, in that while we were yet sinners, hrist died for us." The cross is not primarily a revela- on of the power of God or even the wisdom of God, it of God's infinite, amazing and wonderful love. ertainly the great apostle must have had the cross mind when he uttered this prayer for the Ephesians: That Christ may dwell in your hearts through faith; the end that ye, being rooted and grounded in love, ay be strong to apprehend with all the saints what is e breadth and length and height and depth, and to now the love of Christ which passeth knowledge."

Again, the cross supplies for us the supreme motive nd example for Christian living. Are we ever tempted live selfish, worldly lives, lives that are centered in self and forgetful of God? Are we tempted to follow a will-o'-the-wisp of some modern philosophy of religion or of life that regards the sacrifice of the cross as foolishness? Then let us be reminded of the words of another apostle who said: "For hereunto were ye called: because Christ also suffered for you leaving you an example, that ye should follow his steps . . . who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes we are healed."

There is something more to Christianity than the cross. The incarnation, the perfect life, matchless words and incomparable spirit of Christ, the resurrection from the dead, his ascension—these, and others, are stones in the arch of our Christian faith, but the cross is the keystone of the arch. This stone holds the others together. Let any dislodge it by his unbelief, and for him the structure of Christian faith and hope will fall.

The shadow of the cross of Christ appears not only during Holy Week and Good Friday but it covers the whole earth all the time. Consciously or unconsciously, all of us are within its sweep and are judged by our attitude toward it. Paradoxical as it may seem it brings disaster and death to all who look upon it with indifference, skepticism, unbelief or mockery, but it brings blessing and life to all who look with faith, love, hope and devotion.

I take, O Cross, thy shadow,
For my abiding place;
I ask no other sunshine
Than the sunshine of thy face.

Content to let the world go by,
To know no shame nor loss.
My sinful self my only shame,
My glory all the cross.

A Pastoral Prayer

By W. HOWARD LEE

O LORD, our God, who hast given to us in Christ all things that pertain to life eternal and abundant, we bow ourselves before Thee and give thanks for all Thy mercies and Thy goodness. Truly the lines are fallen to us in pleasant places and we have a goodly heritage. We love Thy church, O God, and give humble thanks for our place in its great fellowship overreaching the barriers of race and nation, making us members one of another in Christ's body, and giving our little lives great power for good. We lift our prayers to Thee for all those who labor with us in Christ's great cause here in our home church and in distant and difficult places of earth. Increase in us and them the sense of the urgency of our message and the everlasting importance of our labors for Thee.

We confess before Thee our weakness in the midst of the confusions of our day; so many tempting voices call us from our spiritual concerns to the pleasures and promises of this passing world. Forgive, O Lord, our carelessness and inconstancy, and grant unto us in all our ways the help of Thy eternal strength and the guidance of Thy infinite wisdom, so that our life's labors may glorify Thee and benefit mankind.

We remember before Thee any who have fallen into ways of indifference or despair. We pray for the quiet ministries of the Holy Spirit to those who suffer, especially all those who are oppressed by loneliness or loss. Again we lift our prayers for our nation and her leaders in these days of matchless opportunity; and grant, O Lord, among all our people a new longing for a genuine peace and a new dedication to the ways of righteousness.

Grant these and all the unspoken longings of our hearts that accord with Thy perfect will. Continue to send out Thy light and Thy truth that men everywhere may be led into the Way of Christ. Amen.

What and To Whom Should We Preach?

By WILLIAM E. BROOKS

IN JOHN BUCHAN'S study of how Augustus shaped the Roman empire out of the chaos and confusion into which he was born, there is a sentence that should ever be held in mind by those of us who are called upon to lead the church in this present hour of chaos and confusion. He is describing the campaign that settled the destiny of the Western world, and which ended in the battle of Actium, where Anthony and Cleopatra went down to defeat before Augustus, and he says: "The riddle of Actium is not in the details of the fighting but in the minds of the combatants." Anthony was not sure, sure of himself, sure of his cause, sure of his allies. Augustus was sure, and fought that way. And he won.

● *Ministers Without Convictions*

The riddle of today, its confusions and its fears, is in the minds of men, and particularly of the men who ought to be leading the Christian cause. This came to mind as I was reading an essay of Lewis Mumford's, written in 1940, in which he describes the confusion of the liberal—a confusion that has been reflected in many places in the church: "The liberal has shown in every country where the attacks on liberalism have been forceful that he either does not possess stable convictions, or that he lacks the insight and courage that would enable him to defend them. Continually hoping for the best, the liberal remains unprepared to face the worst; and on the brink of what may turn out to be another 'dark age,' he continues hopefully to scan the horizon for signs of dawn."

Then Lewis Mumford goes on to add this which the religious teacher ought to burn into his memory: "Religion's function is to reduce man's pride in his intellect, to reduce his conceit and his complacence, so that he will be better fortified to face the ordeal of reality. Mankind is afloat on a frail life raft. Religion understands the monsters of the deep and the storms that come up in the night. . . . Here is a latent power for man's self-preservation." To bring that power to man in his fright and confusion is the preacher's task. He has to be sure of that first himself. He has to be sure of what is in his own mind. Otherwise he may find himself like Anthony at Actium.

This is a vital matter when we essay to examine what we shall preach. There must be no riddles in our minds about it. The need of today is for preachers who can say as St. Paul said, as he faced the surety of Caesar's wrath, "I know whom I have believed"; men who have gotten hold of certain great facts and who know how to convince men of their reality. Facts about God as he is revealed in Jesus Christ, facts about men in their relation to him and to each other as brothers in Christ. The preaching of these things is our primary task and

WILLIAM E. BROOKS

the world's primary need. That was the command given at Olivet. It has never been revoked. You will be called upon to do many things. Some of them are vital and essential, dealing with the cure of souls, the remedying of conditions that stunt and thwart the growths of souls. And some of them are trivial and wasteful, wasteful of our time and of the energy that ought to be given to other things. The minister needs to learn early not to waste himself on useless things.

There is an old Italian fable on which ministers should reflect. It tells of a man sent on a journey by his king. As he journeyed he became increasingly annoyed by the strident noise of the grasshoppers in the fields beside the road. So he left the road to kill the grasshoppers and end the noise. He found after a while that he had lost the road and could not go on with his mission. If he had left the grasshoppers alone they would all have been dead in a little while! Many a preacher gets so absorbed in less things that he misses the primary thi he was sent to do—to preach the go pel of the eternal love of God in Jes Christ, and all it means and all demands.

● *Wide Study an Hard Thinkin*

To be a great preacher—a preach such as the days demand—means wi scholarship. You will have great pro lems to meet, and great facts from t gospel to present for their solution. will not do to attempt to present tho facts in the verbiage of yesterday. Th needs of every generation differ. Fu damentally they are the same, but t forms in which they appear a changed as all outward things are. W never need a new gospel. We alwa need a new presentation of the etern gospel. To do that means wide stud close and hard thinking. That is tru for every age; it is especially true fo this bewildered time in which we liv That brilliant Englishman, Graha Wallis, said something to a friend mine shortly after the First Worl War which comes back constantly t me as I watch the muddle we are in "It is hard thinking that counts. is God's only way. We have tried wa and we have tried prayer, but it is har thinking alone that will solve the prob lems that are before our race."

If this be true for statesmen an economists it is infinitely more true fo the preacher. He must think, he mus know, he must understand. Eterna things depend upon his knowledg And you do not need a string of un versity degrees, precious as they are, t learn to think.

● *Bringing Men T 'The Throne*

What then shall we preach? Th answer to that will be seen in th examination of what is missing in th common life of today. I found a phras in a statement of an English journalis who had just made a survey of men needs in a journey over the world. An when asked what he had found h answered, "A world of masterles men!" There is an older word, foun in the last chapter of the Book o Judges, which describes the muddle i which Israel found itself then, an in which we find ourselves now "Every man did that which was righ in his own eyes." And because the have so done, because there is no Lor

lives, we find the confusion
ght and life, the uncertainty,
rest, which distinguishes the
f today.
how the preachers of our gen-
must bring men to the point
they will see the Throne that
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they dare not disregard. They
be taught to live, in Milton's
tal phrase, "as ever in the Great
aster's eye."
we who are God's ministers
teach them that. To change this
of "masterless men" into a
of willing obedience to him who
ed the way of life in Jesus Christ
t is our supreme task. Our
ning must lead them to the
ne.

● *The Highway of the 'Holy Cross'*

en he must lead them to the cross.
there is no other way to great
than that which old Thomas
mpis called "the King's Highway
e Holy Cross." So preachers must
to restate the meaning of the
so as to challenge men's thinking
living. The cross to an earlier
ration meant just a means of
e from individual sin. Coming to
y found, as did Bunyan's Pilgrim,
the burden of their sins rolled off
shoulders and was gone. To
of my generation the cross meant
. It never mastered us. Perhaps
were too busy with other things,
aps we revolted so far from the
rine of "the Blood" that the cross
just a thing of horror as we
ght of it thus.
e need to fix our eyes again upon
ross as the place where something
done by the Son of God which
understood makes everything in
different. We need to show men
merely what the cross does *for* us,
what we must do *with* it; that
words of Jesus are just as pointed
today as when he uttered them
—"He that would come after me,
im deny himself and take up his
s and follow me."
he cross to Jesus was a means of
etting self, of denying self that
might have his way. The genera-
out of which we are passing
ght of self supremely. And we are
t we are! We must hold the cross
re them as the way of being *what ought to be*. We are not here
nrich ourselves. We cannot have
on the throne of life, God and
Christ could not. And the cross is the symbol of how far God was willing to go that the Kingdom might come and his will be done on earth as it is in heaven. It has a challenge that the modern man needs; it declares a way that he must follow if that deep disorder born of love for self is to be driven from life. It is for us, who are Christ's ministers, to declare it.

● *The Challenge of the Cross*

And what a challenge the cross holds! There is a story that an English chaplain told in the dark days of the First World War that has a point for us. It was of an English regiment that had been through a terrible campaign and that had been sent to a rest camp to rebuild for further battle. Finally their days there were done, and they were going back to the lines, back through the Flanders mud, under the cold Flanders rain. And as they marched their shoulders bent under their packs and their hearts were heavy. As they passed through a little Flanders village they came to a little church, the front of which had been blown away by shell-fire. And the colonel, looking in, saw the white figure of the Christ hanging upon his cross. He gave the sharp command and it was repeated down the line: "Eyes right, march!" And the men, looking in, saw what the colonel had seen; and the chaplain told how their heads came up and their shoulders squared and they marched with a new vigor in their steps. They had seen that which bade them do the thing they had to do.

It is for us, God's ministers, to turn the eyes of men to the cross, that they may be inspired to do the thing they ought to do, without counting the cost, for Christ's sake. You cannot banish self—the ugly god of the day—with anything other than the God of the cross, who did so much for us.

● *'Respectability' in the Church*

And finally a word as to those to whom we should preach. I think this is a point that we who are ministers need, most prayerfully, to consider; and to remember that their number is greater than the totals of our parish rolls. We of the churches of the Reformation have been realizing more definitely with the years that there are increasing numbers, particularly of the poor, who have drifted away from our churches. And now in a magazine article a Roman priest declares the same is true of his communion. We are more complacent about this than we ought to be. We at least have the respectable folk in our parishes, we say. And that very respectability is our damnation! For how can a church, narrowed to a class, win a world whose classes form its most acute problem and its greatest peril?

Nor can that question be dissociated from the fact that we are in the midst of startling revolutionary changes. And the most violent of the revolutionary groups are making strenuous efforts to win these groups that we have neglected. We trust and pray that when these changes are complete we shall have a democracy purer and finer than the world has ever known, in which the prophet's dream shall be more fully realized, "of every man under his own vine and under his own fig-tree with none to make him afraid."

● *Building the Blessed Community*

The church has a great and high contribution to make toward the attainment of that hope. In fact, it has *the* contribution. No less an authority than the late Marquis of Lothian reminded us that "it is the greatness as it is the weakness of democracy that it relies upon the individual citizen to supply the public spirit, the zeal and sacrifice of self for the common good, which in other systems are supplied authoritatively from above. Which is why, in my view, democracy cannot prosper unless a sufficient number of its citizens are informed by a vigorous, free and creative Christianity."

But how, I ask, are they to be informed when we neglect them? For since we have so neglected them they are turning, have turned in many places, to other saviors, to the gods of the false gospel of the state. There is just one thing that will overcome and replace all governments of violence and that is the Kingdom of Heaven, the universal community of mankind based on the sense of unity between man and man as brothers in the household of Christ, and expressing itself in the sharing of the means of life to meet human needs.

There is a very wise word of the Irish philosopher, "A. E.," which is worthy of our attention: "I believe the fading hold the heavens have upon the earth is due to neglect of the economic basis of spiritual life." And it is the mission of the church to bring about changes here, to substitute for the socialism that is based upon the assumption of clashing interests the Christian System based on the sense of spiritual union, a sense that springs from the incalculable and imperishable worth of the human soul, for whom the Son of God died.

We hear much today about world campaigns, about movements toward federation and union. And these are good and necessary. But "the riddle of Actium is not in the details of the fighting, but in the minds of the combatants." What then is in our minds as we look to our pulpits?

• WHO'S WHO in THIS ISSUE •

ORDAINED *in 1924 as a United Brethren minister* Dr. WALTER N. ROBERTS served as a missionary in the Philippine Islands for five years, then became pastor of the Fort McKinley United Brethren Church in Dayton, Ohio. After six years there he entered upon teaching at Bonebrake Theological Seminary at Dayton, and in 1938 became president of that institution. He is author of a book entitled *The Filipino Church.*

Dr. RAYMOND W. ALBRIGHT *is the great-great-grand*son of Jacob Albright, founder of the Evangelical Church. Following brief pastorates in Pennsylvania, he became professor of church history in the Evangelical School of Theology, Reading, Pa., in 1926. From 1935 to 1945 he was professor of graduate church history in Temple University in addition to regular teaching in Reading. He is the author of the standard history of the Evangelical Church and has been secretary of the American Society of Church History.

Having served as pastor at Allentown, Harrisburg, Reading and Lancaster, Pa., *Bishop* GRANT D. BATDORF ministered at First United Brethren Church, Dayton, O., leading church of the denomination, 1920-29. Then he was elected bishop and assigned to the eastern district. He was a special lecturer in Bonebrake Seminary, of which he is a trustee. In his own denomination he has led in the activities of the Ministerial Pension Fund, the Board of Christian Education and the Commission on Christian Union. He has been a member of the executive committee of the Federal Council of Churches. He is now bishop emeritus and lives in Dayton.

Since his graduation at the Evangelical Theol
Seminary at Naperville, Ill., *Rev.* HOWARD L. O
has served churches at New Glarus, Portage and
Claire, all in Wisconsin, and is now in his twelfth
of service at Bay View Church in Milwaukee.

Dr. HAROLD R. HEININGER *is president and pro*
of Christian theology at Evangelical Theological
inary, Naperville, Ill.; he has been a member
faculty for 21 years. Dr. Heininger was ministe
Manchester Church, Fall River, Mass., and of the
gelical Church in Cambridge, Mass., 1921-23, and
then has held teaching posts in the seminary of
he became president in 1939. He was a delegate
his church to the Universal Christian Council on
and Work at Oxford, and has held many positio
responsibility in his own communion and in the ge
educational and religious field. He was a member
First General Conference of the Evangelical U
Brethren Church, 1946.

Rev. F. BERRY PLUMMER *is in his 26th year as*
of St. Paul's Evangelical United Brethren Church
merly United Brethren), Hagerstown, Md. E
pastorates were at Myersville and Baltimore, Md., a
Shippensburg and Carlisle, Pa. He has been a me
of the Board of Administration and the Boar
Christian Education of the United Brethren Church

Rev. W. HOWARD LEE *is minister of the Me*
Presbyterian Church, St. Augustine, Fla.

Rev. WILLIAM E. BROOKS *is minister of First P*
terian Church, Morgantown, W. Va.

TITLES AND TEXTS — What Pulpit Readers are Preaching About

E. F. MIGNERY, Methodist, Hobson, Mont. "The Bill of Rights of the Soul." Matt. 5:1-16.

ROBERT C. YOH, Congregational-Baptist, Troy, Vt. "The Plus Sign." John 12:32-33—"And I, if I be lifted up . . . will draw all men unto me. This he said, signifying what death he should die."

RICHARD R. HULBERT, Faribault, Minn. "What Time Is It?" Mark 6:35—"And now the time is far passed."

THEODORE O. M. WILLS, South Shore Presbyterian, Chicago. "Deserters from God." Isa. 59:12—"For our transgressions before thee are many . . . sins we know well—rebellions, treachery to the Eternal, deserting from our God." (Moffatt)

D. W. CHARLTON, Mt. Olivet Methodist, Manteo, R. I. Fear or World Fellowship." Jer. 51:46—"And lest your heart faint, and ye fear for the rumor that sha heard in the land, . . . and violence . . . ruler ag ruler." Acts 17:26—"And he made of one every n of men to dwell on all the face of the earth."

HUGH A. LIGGETT, Methodist, Arlington, O. "T Ought to be a Law! There Is!" Jer. 31:33—"I wi my law within them, and will write it on their he (American)

GEORGE W. DOLCH, Methodist, Anchorage, Alaska. " Can We Know God's Will?" Deut. 8:2—"You remember all the experiences through which the your God has led you." (American)

WILBUR S. DEMING, First Congregational, Washin Conn. "What Price Religion?" Matt. 13:46—"He all that he had and bought it."

STANLEY A. MILLER, Manly Methodist, Portsmout "Effective Compassion." Mark 1:41—"And J moved with compassion, put forth his hand."

SAM NADER, First Methodist, Jennings, La. "An U ished Symphony." Mark 10:21a—"And Jesus lo upon him loved him, and said to him, 'You lack thing.'" (R. S. V.)

ARTHUR O. KAUL, Lutheran Mission, Carrollton "God's Ushers." John 1:42—"And he brought hi Jesus."

FOR YOUR SERMON AND TEXT

Title of sermon

Text used (write out the text)

Name of minister

Name of church

Address

The Editor's Page

The Event of the Month

E SUPREME COURT decision upholding the ew Jersey law which provides for bus trans- rtation to parochial schools by the use of public funds, has both clarified a long smoldering d intensified it. The five-to-four decision of the court puts both sides of the issue clearly before the nation. The majority, led by Justice Black, hat the law legalizing this bus service is in the of public welfare. The dissenting minority, Justice Rutledge, held that it is in the interest Roman Catholic Church and is therefore a n of the Constitution which demands the com- eparation of church and state. The minority s Justices Rutledge, Frankfurter, Jackson and . Their dissenting opinion is a comprehensive ation of the issue from every angle. Particularly ening is its careful review of the historical n in which the Bill of Rights, including the tion of "legislation with respect to an estab- t of religion or the free exercise thereof," was ated. The minority contended that the use of nds for bus transportation to parochial schools e "second breach" in the Constitution, the "first " having been made by the Supreme Court itself) when it upheld the use of tax money to provide xtbooks for these schools. And they add: "That l and fourth breach, and still others, will be ted, we may be sure." There can be no doubt e Roman Church is pursuing a strategy to break nstitutional bar against the complete financing parochial schools by the public treasury. Protes- n has a tremendous stake in the outcome of this y. Patriotic loyalty to the American Constitu- ould allow no pulpit to be silent until the chments already made are nullified.

ne Court Yields tholic Claims

The Book of the Month

RSTANDING THE CHRISTIAN FAITH. *By Georgia kness. Abingdon-Cokesbury, $1.75.*

HIS BOOK is addressed to the man and woman n the pew. It undertakes to interpret the struc- ural concepts of Christianity in a manner so and sensible that any person can understand these concepts mean. Yet you feel, as you read, he author knows a lot more than she has written She could be as abstruse as any other theologian wanted to! But she wants to be understood! o be understood by any non-professional mind perplexed about the Christian faith. The book with faith, the Bible, religion and science, the and nature of God, the Lordship of Christ, ss, the resurrection, the nature of man, salvation, , providence, eternal life, the Christian in society, the present crisis. The author slurs over no issues but faces controversial questions like the Virgin birth, the resurrection, the Genesis account of creation, the fall of man, the Trinity—to name at random only a few—with simple candor. Her mood is consistently constructive and irenic. I can hardly imagine a better book to put into the hands of any person perplexed about or desirous of understanding Christian beliefs. But every minister also, no matter how erudite, will get from these pages a sense of mental direction, that is, the direction he ought to face in dealing with these fundamental matters. If I were preparing a sermon on, let us say, God's providence, I would want to know what Dr. Harkness says on that subject. She would turn my thoughts in the right direction. Georgia Harkness is a unique person in the American church. The only woman, so far as I know, who is a full professor of theology, she holds the chair of applied theology in Garrett Biblical Institute. She is also an ordained minister of the Methodist Church.

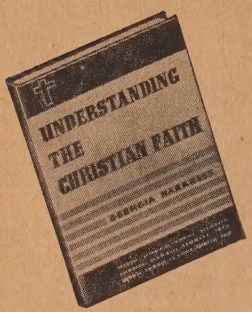
A Thought for the Month

THE UNIQUE quality of our Christian faith is disclosed at no point more clearly than in the profound interest of Christian people in exploring and living over again and again the inner life of Jesus, their Master. I know of nothing like it in any other religion. In other faiths, the teachings of their founders are studied as we study Jesus' teachings. But in Christianity alone does the Founder's personal inner life so enthrall his followers. We never exhaust it. The insatiable desire to know "the mind that was in Christ Jesus" quickens in our hearts something that we call fellowship with him. Paul called it a fellowship with Christ's sufferings. He completely identified the soul of the Christian with the living spirit of Jesus. The mind that was in Jesus was to be the mind of his followers. The identification was so complete, as Paul thought, that Christ really lived in him and that for him to live was Christ. This conception is priceless. Alas, if any of us have allowed the sophistication of our age to rob us of it! The Lenten season is consecrated to the perennial rediscovery of our Master's own most real experience and the identification of ourselves with him in the events of his life and the ascent to his cross. The most favored way of observing it is by a study of and meditation upon the historical life of Jesus as preserved for us in the four Gospels. To increase our knowledge of this supreme Person, to generate fresh insights into his everlasting significance, and to deepen our desire to share that very life of his in our own lives, is the golden opportunity of the Lenten season.

At the Lenten Threshold

Charles Clayton Morrison

FAITH SOLVES TODAY'S PROBLEMS



UNDERSTANDING THE CHRISTIAN FAITH

By Georgia Harkness

In the introduction to her book the author states clearly and simply the purpose of her work. "Everywhere are persons," she says, "some who are Christians, others interested inquirers — who would seriously like to know what a Christian may believe about God, and Christ, and prayer, and sin, and suffering, and salvation, and death, and destiny. It is for these that this book is written."

The concluding chapter deals with our world in its present crisis —whether man is to choose God or destruction, and how he must come about that decision. A true Christian must join with the angels and say from his heart: "Glory to God in the highest, and on earth peace." $1.75

PROPHETIC RELIGION

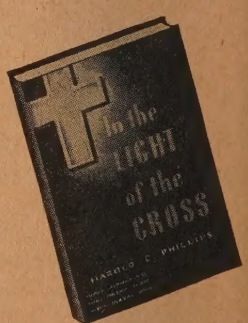
By J. Philip Hyatt

An able scholar of the Old Testament presents an interesting and revealing explanation for the Bible reader who wants to understand his own religion in the light of the best Scriptural knowledge. Dr. Hyatt analyzes the works of the seven great prophets — Amos, Hosea, Isaiah, Micah, Jeremiah, Ezekiel, and the second Isaiah. He then draws a clear comparison with Jesus' beliefs on the same great primary subjects.

From this analysis emerges a lucid picture of the fundamental concepts of Christianity. The author is splendidly equipped to handle his subject, being Professor of Old Testament and Chairman of the Graduate Department of Religion at Vanderbilt University. $1.75

IN THE LIGHT OF THE CROSS

By Harold Cooke Phillips



This new book grew out of Dr. Phillips' popular Jarrell Lectures, delivered at Emory University. It is an analysis, not of the people, but of the forces which crucified Christ. It gives an incisive presentation of the sins which brought Christ to the cross—largely "respectable" sins committed by well-meaning people. He points out that the sins of two thousand years ago continue to exist in the world today; he shows the way to the only power capable of saving mankind from spiritual destruction. The author is the distinguished minister of the First Baptist Church in Cleveland. $1.75

At All Bookstores

ABINGDON-COKESBURY PRESS